1: Burrows--111
116, 422, 227

(1947-48)

Woleaians
Ifalik

"The smaller fish-traps made by individual men are used, primarily by the maker, in small-scale fishing for his household. Any male member of the household--male, because women do not take part in this kind of fishing--would feel free to use such a trap, but would pretty surely ask the maker first, if there was any chance of his wanting to use it himself."

1: Burrows--111
116, 422, 431, 462

(1947-48)

Woleaians
Ifalik

"Another approach to private property is handiwork, or some of it. Coarser baskets are made by either sex, and readily given or thrown away. If one is used more than once, it belongs to the person using it. If someone else wants one not in use, there is no hesitation about asking for it, or giving it. Finer baskets are made by women only, commonly for some man or boy of their household, or as a present to a lover. Once given, they become individual property, and are not readily given away."

1: Burrows--111
116, 301, 431, 422

(1947-48)

Woleaians
Ifalik

"Flower garlands, for the brief duration of their beauty or fragrance, follow a somewhat special pattern. A large part of the total is made for offering to the gods. Others are made for wearing by the maker. Still others are made by women for men, whether sons, husbands, or lovers. An offering of a garland to another is a common friendly gesture. As guests of the island, we received them almost daily. But there are limits to the giving even of a garland. In one of the love songs collected, a woman complains bitterly that her lover has given the flowers she made for him to another woman."

I: Burrows--111-112
116, 227, 422

(1947-48)

Woleaians
Ifalik

"Larger fish-traps are made in the canoe-houses by groups of men, usually [112] of the same neighborhood but not necessarily of the same household. They are kept in the canoe-house, and taken out in large sailing canoes, on the order of a chief. As these are usually district expeditions, the traps are virtually district property."

1: Burrows--112
116, 283, 422, 462

(1947-48)

Woleaians
Ifalik

"Rope made by the men follows exactly the same pattern. It is often made for immediate consumption, and readily given. If we were wrapping up a package for shipment, we had only to ask whoever was in the near-by canoe-house, saying what size we wanted and how long, and he would immediately make it for us, no matter how many coils might be hanging in the canoe-house ready for use. These were the property of their makers, to be used as they saw fit, and were never taken by others. But if rope were needed for any more or less communal use--lashing for a large canoe, or for the timbers of the canoe-house, or line for a seine, --every man of the community concerned would feel an obligation to contribute. I did not hear of shirking such an obligation, but have no doubt that if such a case came to the attention of a chief, he would order the man to give rope or make it. And every male relative or neighbor contributed rope after a death, to be wrapped about the body."

1: Burrows--112 (1947-48) Woleaians
116, 286, 422, 462 Ifalik

"Cloths are often woven by the women for immediate wear, whether by the maker or some other member of the household. Clothing once worn is rather definitely individual property, as it is almost everywhere. How much sharing of it there is among women, or men, of the same household, or among close friends, like the proverbial college room-mates in our culture, I could not make sure. Such sharing is not conspicuous, and my impression is that it is not very common. A man often keeps a loin-cloth in the neighborhood canoe-house, for a change. I never heard of anyone else touching such a cloth.

An industrious weaver will accumulate a surplus. They are her property in the sense that she has 'first say' as to their disposal. She may wear any of them herself, or give one to whomever she chooses. She may offer one to a god, to be hung up in the men's house. If anyone in her household asks for one, or perceptibly needs one, she will feel an obligation to give it; though she still has some choice about which one to give. If a relative or neighbor dies, she will be obliged to give one or more cloths or sleeping mats as an expression of grief and an honor to the dead, to be wrapped about the body."

2: Damm et al. --81
116, 422

(1909) 1938

Woleaians
Ifaluk

The men's house and the large fishnets (ädin̆, ūg) for the big fishing expeditions are considered village property. The canoe houses are the property of the single village districts, Jor and Jiwan.

2: Damm et al. --81 [3] (1909) 1938 Woleaians
116, 422 Ifaluk

In addition, the adornments and household implements belong to the family: necklaces, tortoise-shell rings (for women only), knives, boats, dishes, spears, fish hooks, fish lines, fish traps of various sizes, chests, net pouches, looms.
The following items are considered personal property: combs, ear-rings, loin aprons, baskets and giāgi mats.

2: Damm et al. --190 (1909) 1938 Woleaians
116, 422, 562 Faraulep

Personal possessions are divided between the sexes;

the man has:	the woman has:
the dwelling	taro swamps
coconut palms	kitchen utensils
tools	occasionally a canoe
fishing utensils	

28: Spiro--43 [6] (1947-48) 1949 Woleaians
116, 422 Ifalik

"Personal property: This category includes a man's canoes, tools, rope, all clothes, and personal effects-combs, baskets, etc. At his death a man's canoes are divided among his sons and sister's sons. His rope is inherited by his sons, and his clothes and personal effects are disposed of as his family sees fit."

28: Spiro--44 [2]
116, 565, 422, 556

(1947-48) 1949

Woleaians
Ifalik

"All of this [WPM: see pp. 43-44] indicates a basic economic equality, and the absence of social classes based on wealth. Though the size of taro patches or coconut groves are not equal, these are so abundant that any inequality is unimportant, particularly where land and trees are viewed purely functionally and not as indicators of prestige. In perishable objects, such as canoes, or rope, or lavalavas, some may own more than others, but this inequality is a function of relative diligence, rather than wealth, for all know the techniques of their manufacture, and accumulate many or little as they see fit. Property is desired and respected, but it is not something which, though aspired to by many can be attained by only a few. It is something that any one with the requisite technical abilities can have, since every one creates his own property."